

AN
ANSWER
SENT TO THE
ACCLESIASTICALL ASSEMBLY
AT
LONDON.

BY THE
Reverend, Noble, and Learned Man
JOHN DEODATE, the Famous
Professour of *Divinity*, and most
vigilant Pastour of

GENEVAH.

Translated out of the Latine into
English.



GENEVAH,
Printed for the good of Great Brittain,
MDCXXXVI.

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ACADEMICAL ASSEMBLY

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LONDON

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Rev. John Dod, and James
 John Dod, the Rector
 of the Church of St. Andrew

59-16, 17

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REV. JOHN DOD
 Rector of the Church of St. Andrew

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The Translators Preface to the simple seduced
R E A D E R.

Reader,

M*ay the Father of lights open thine Eyes to see over this
strangers shoulders, and by this impartiall Perspective,
what thou, whilst kept down thus low by thy new Ma-
ners and through thy Seducers false Mediums, hast not
hitherto been suffered to perceive, it being till now purposely hid
from thine eyes: Behold a meere stranger that notwithstanding his
manifold Obligations and personall Ingagements to a contrary
Discipline in the Church, and different Forme of Government
in the State, yet over-ruled by the manifest Truth and Honesty
of the Kings Cause, breaks through all those Restraints of his Li-
berty (as farr as he may) to tell thee thus much plain English
Truth, Behold here Geneva's veneration and full vindication too
of thine own Mother the Church of England as it stood under Epis-
copacy, traduced here at home by her own Spurious brood for Su-
perstitions, Popish, Antichristian, what not? And this Apology di-
rected to the Assembly-men in answer to their Letter what ever it
was. Behold here again a cleare Justification of the King, vilified
by his own for that, for which Strangers do admire Him; His
Clemency, His Inclinations to Peace, His Acts of Grace, &c. Be-
hold here the root of Gall, that which hath brought forth all these
Nationall Mischiefs, the Popular Tumults and Conspiracies
pointed at here, as the onely evident cause of the Kings Divorce
from the Parliament. See here by whom poore Ireland was deser-
ted: one thing also thou mayest here take notice of from these stan-
ders by, That the Clergy, in their own proper Sphere, may be as fit
and as honest, and perhaps, in some respects more able, for the good
speed of a Treaty, then those that do slight them with utter Prae-
terition. Last of all, behold here the Loyall and Religious Sub-
jects onely Militia, or his own proper Magazine, to wit, the knowne
Laws of the Land, that and Prayer, and Submission are the onely
defensive weapons allowed here by this Master of Fence. I say no
more to thee, save only, that I doe heartily pity thee, and therefore
I doe still pray for thee, and for all thy Fellow bondmen, that
God will bring into the way of Truth all such as have erred and
are deceived, Amen.*

See D. Deo-
ducts Notes on
Rom. 13. 1. 2.
and so where.



Reverend, Godly, and worthy Sirs, our Deare Brethren
and Companions in the Worke of the Lord.

IF proportionably to the griefe, we have conceived at your Letters (wherein you have expressed the most sad face of your affaires) we had but as much ability either by our Consolations to assuage your Sorrowes, or by our Counsels to ease your Burthens, or by any our Co-operation to help your Extremity, we should thinke our selves very happy in so well corresponding with your honourable, and most loving compellation of us; and right glad we should be thus to requite you with our best and effectuall good offices. But alas, as the scantnesse of our Capacity in this kind, so the Ignorance of the *more inward causes* of so many miseries, and chiefly *the Perplex and dangerous Nature of the Matters now in Agitation among you*: All these put together, strike us quite Dumb; we are as men wholly at a stand, able onely (in a kind of Silent Astonishment or ho'y horror) to admire, and to adore *that Finger of God*, which is now lifted up over you all.

But since, being by you so lovingly invited to it, we must needs at last breake off our silence, we are reduced to an extraordinary *Suspence both of Mindes and of Pens*, what to say first or last, or indeed what to say at all.

And now in the end, after long deliberation, least, as *Jobs* friends, we should transgresse by precipitate or unseasonable discourse: Behold our Hearts and Monthes top-full of the Sences and Expressions of our hearty Commiseration, our Eyes running down with Teares of Compassion, our Breasts even swolne up with Sighes and Groanes at your Calamities. These are they, God is our Witnesse, that fill up the greatest part of our private Prayers, of our publike Devotions, *Fastings*, and Humiliations: In all which we are resolved to give the
Father

Father of Mercies no rest, untill your *Tranquility* being once more ordained in Heaven, God doe extend *Peace* upon Earth unto you all like a *River*, and the fulnesse of his *Blessing*, like an ever-flowing *Streame*.

Our affaires, yea, the generall Interest of all the Reformed Churches are so closely involved in yours, and so mutually depending thereon, That your safety once procured assures us all of our own good Estates. Therefore especially during this grievous Tempest, which may seem to bring about again the *heavy time of the Saints' great Primitive Tribulation*, we are, in a manner, compelled with trembling Hearts and Lipps, to powre out our Lamentations into the Eares of our most gracious & Heavenly Father, no longer now onely preparing to contend by *Fire*, as he once revealed it in a *Vision* to his Prophet * *Amos*, but already * *Amos 7.*
 4. 5.
 for a long time really contending by *Fire* indeed: And how then can we forbear from crying out, O Lord forgive, cease we beseech thee, by whom shall Jacob arise, for he is small, and round about all in a flame, by the fire of thy burning Indignation? From this our owne Watch-Tower, untoucht as yet by Divine miracle: We have beheld this furious Conflagration spreading it selfe all over; We have seen the *Grisoen-Italian Churches* utterly defaced, The Gospell in *Bohemia* its ancient Seat, wholly extirpated; The *Palatinate* devoured; The *French Churches* deprived of all humane supports, and refuges, like so many poore little Callow Birds, alive indeed, but only during pleasure: The *German Churches* almost all overshaken, yea, more then halfe destroyed; your own *Ireland* swallowed up with an unexpected deluge of *Affassines* and *Robbers*; One onely thing was wanting to that huge heape of publike calamity, Name'y, that flourishing *England*, the very Eye and excellency of all the Churches, Christs own choyce, purchase, and peculiar; The Sanctuary of the afflicted, the Arcenall of the the flour-saine-hearted, thr Magazines of the Needy, that Royall Star-shining Estate dard of good hope, * should by so unlookt for an Accident, of the church without any externall enemy, or Forrain Impression, become of *England* in a manner, its own *Felo de se*, and make an end of it selfe as it stood with its own cruell hands. What a sad Spectacle is this to see under its E-
 That Church thus trodden under foot? To see that glorious piscopall Go-
 Fould *renewment*.

Fould of our Lord thus ransanckt, yea worried, not by the wilde Beasts of the Forrest, not torne in peeces by the Merciesse Pawes of the Lion, or of the Wolfe, but utterly dismembred by its own unnaturall sheep intraged and exasperated one against another: An horred example this, and till now never heard of among the reformed Churches. It seems heretofore like Christs own true sheep, they were kept tame by the feare of God, united by the same bond of Faith, knit together by the Apprehension of the common enemy, and so long they did both expresse and exercise holily and faithfully their mutuall Charity, quiet, and unity amongst themselves; in all which, they preserved themselves from the Rage of the Wolfe by the Christian simplicity of their own good Conditions, by the Innocency of their pious lives, by the Sanctity of their Religion, by the Constant undauntednesse of their holy Faith.

*But now we are wholly struck with horror at the Change of that so glorious Face * of your Church, whilst we heare at this Distance the loud report of those deadly Warrs that are now flaming up betwixt the King and his people, to see at Daggers drawing indeed, Brethren against Brethren, Parents against their own Children, Christs Sheep pushing against and goaring their owne Fellowes, nay, their owne Shepheards: At all this we are utterly amazed, and would scarce have beleaved, That in the selfe same pitched Field, one and the same God and Father, in the name of one and the same Mediator, at one and the same time, could be invocated for help on both sides, to shed the blood of those, that for the Major-part had hitherto by so many cleare Demonstrations in the whole equall course of their lives, equall in their Piety towards God, equall in their love and Loyalty towards their Country, approved themselves such faithfull and true Brethren one to another. Strange, That these should now against their own Bowells turn all their warlike power, far better if imployed in the just punishments of their own treacherous Neighbours, or towards the reliefe of their dearest Brethren, so long bowing the back under the weight of their bondage, and even at the last gaspe for help.*

What marvaile then, if these your cruell distractions have awakened, yea, divided even to a variety the judgements and affections

affections too of Christendome? Neither do we ourselves deny but that for a while we did somewhat stagger at, and as it were fluctuate about it; yet that demurre of ours did neither proceed from prejudice against, nor from partiality towards either side, as not being called upon by either, neither publickly nor privately, till now of late in your reference unto us, which we do reckon as no small piece of Honour, since in your esteem our Judgement may seem of so much weight, as able to advance or ballance down either party, both being of such extraordinary quality.

We have contained our selves within the bounds of a conscientious judgement, and impartiall charity, towards both Parties, for indeed yee are both Brethren; We have neither way exceeded the compasse of our own measure, but still kept a meane, as rejoycing on the one hand at those good things which we did heare were entertained with the generall applause of all good men; So on the other hand, we could not but behold with griefe those other *Sinister passages* that in themselves did carry a more fatall appearance. We were *overjoyed* at the Issue of the *Scottish troubles*, that seemed at first *without* to presage a combustion not unlike this of yours, and yet far *Bartell* or sooner quenched, for as by Gods own admirable handi-worke, *Bloud-shed*, (So by the never-enough-magnified of your most gracious King, and by the Concord of that wary Nation) that fire was in time put out, or ever it did burst into a more open flame. At the first report of these your own Commotions, our mindes were possessed with a good hope that all past offences might with the same promptitude and facility be forthwith repaired, and all matters composed: So that what Actions or Counsells should appeare amisse, might by the *Benignity of the best of Princes* be easily redressed, and consequently both Church and Commonwealth without noise or bloodshed be kept in due order: In pursuance of all which, we could not but admire the happy and glorious beginnings of the Parliament, and the *more then Fatherly affection* of His most gracious Majesty, evidenced by his enacting those Lawes, from which for the time to come, there was a cleare hope of a Government full of equity, and freed from all corruption: *An example not so rare,*

as indeed singular in this our wild Generation, so fertile of violent Powers and Princes. But all these our goodly hopes were soone blasted by that Raging Storme and Tempest of popular Tumults among you, that did force away both your most gracious Prince from His Parliament, as also a great part of the Parliament from it selfe. Since which we have heard indeed of many attempts and enterprises, many Propositions and Projects, but all of them come to nothing, nothing is yet brought to perfection, nothing is yet rightly settled or established.

The businesse of the Church might seem the chiefe Object of your care and Sollicitude: If it had been handled and debated at times, and with minds calme and quiet, had the opposite judgements been compared and impartially weighed one with another, such an orderly course might happily have purchased a lasting Peace to your Kingdome, and also rendred unto your Church that most desired Primitive face of the Apostolicall

■ Such was times a but behold how quite contrary the Event hath fallen Episcopacy out? for the minds of both sides being averse from, yea, violently bent one against another, this very matter hath proved Apostolicall the great Rock of offence by exasperating the wound and reavignour of dividing it wider and wider, by distracting more and more all under discipline and the hearts of each party, dis tempered enough already through former partiality and discord of affections. Nay if the report be true, these Church-Distractiōs have opened a wide gap to so which as at many boysterous and private spirits, which we heare have assumed the Synode to themselves the most mischievous Title of Independents, then of Dort, this which Destructive Sect nothing could more undermine, yea, very man did quite overturne the very foundation of the Church. both acknow- ledge unto

Bishop Carleton to be the best Forme of Church-Government, and also did heartily wish for it in his own Church; so doth he sufficiently commend the happy effects of it above pag. 5. in that full passage of his concerning the Superlative Praises of the former flourishing Estate of the Church of England, as before these Troubles it stood under Episcopacy: The Restauration of which former good Estate, is againe by this Authour at the latter end of this Epistle, pag. 12. earnestly wished and prayed for.

That

That the *Spirit of Division* hath so plentifully sowne among you his pernicious *Tares of Feares and Jealousies*, that they have not onely fructified, but even overgrown all over all manner of *Mutual Trust*, in despite of so many *Royall Protestations* sealed and bound up with so many most *grievous Imprecations*. But the very top and height of all our Sorrowes on your behalves, hath been this, That all that cursed fuel thus heaped on, is now at last kindled into a *bloudy War*, lengthened on both sides by a Multiplication of deadly *feendes*: So that during such an Universal Combustion, what ever mens bare words, and never so frequent *Protestations* otherwise may pretend, yet the *Royall Honour, Power and Dignity* cannot but fall into utter contempt: and in the contrary, the licentiousnesse of the most audacious and lawlesse cannot but gather Strength, and outgrow the other: and then, consequently Piety must needs decay, mutual Love and Charity must utterly vanish away, and in stead thereof a kinde of *Savage Disposition*, yea brutish Rage must needs invade at last the *Mindes and Manners of the Men of this Generation*, who in proesse of time will no longer looke upon the old Originall Causes that began the War, but rather upon the new mutual Injuries freshly done, or received in the very Progresse or Prosecution of the Warr between two Parties divided far more by an odious difference of Reproachfull Names, as it were, Infamous brands fixed upon each other, then really by the Cause it selfe. It had been far more easie unto us, and all good men else, to deliver our Judgements upon your Case; had the *Major part* of either side differed from the other, either in the more Essentiall points of Religion, or else dissented about the Fundamentall Lawes of the Commonwealth; or had either Party been oppressed by the other in a direct way of open Persecution, ^b *Woe be to* or had there been an Introduction of Publike Tyranny against them, that the Laws through the basenesse and pusillanimity of the other first began Party: But as for you, you have abundant cause of Comfort that War or Security against all these evils since by vertue of your own ^c *whose Non-* necessity, *yea*

Injustice, strangers themselves can so far off so plainly perceive and condemne too. ^c To wit, in a faire, quiet, Legall Parliamentary way, not in a Martiall way: therefore he mentions not at all the power of Armes, but only the Power of the Law.

most just and powerfull Laws, *those Laws that already have been Indifferently agreed upon by the generall consent of all Parties concerned*, you may with ease prevent, or put all those forementioned evils, which in other Kingdoms may seem almost unavoidable: All these considerations put together, have moved us for a long while seriously to deliberate and advise what might be at last, the best expedient left to procure *an honest and sure Peace* among you. Indeed, we have been much *Scandalized*, that *all the Mediations* of severall Kingdoms and Provinces in League with you, have been tried and used all in vaine: Howbeit it came into our mind to propound this *one Medsum* more whether now at last there be yet any hope to obtain from the Kings most gracious Majesty, and from the *Parliament*, that of both sides *Ecclesiasticall Persons* may be chosen of unquestioned Trust, and Fame-prooffe beyond all suspicion, to whom this great businesse may be committed, Namely, that Comparing the chiefe points now in controversie, they may Chalke out some good way towards *an holy Peace*. But first these Men must by Gods good Spirit, themselves be *dispossessed of all Factionous Inclinations*, that so they may become fit *Umpires and Trustees* of the Publike Peace, and impartiall *Ambassadors of Reconciliation* between both Parties, and also able and Studios too, by all their Speeches, Exhortations, and Sacred Obtestations, to charme the Hearts that on both sides are so obdurate in Warr and Bloudshed. This were the ready way, by thus interposing the *Sacred Censer* in the very midst of these Publike flames to quench all the heart-burnings: for who knows whether at the devout Prayers and holy groanes of Persons Sacred, thus prostrate at the foot-stoole of the Heavenly grace, the Divine power and glory may not break out once more, and shew forth it selfe by moving the hearts of both Parties to lay downe all hatred, and publike enmities. The onely way to procure such sound Counciell of both sides, and to purchase again the precious blessing of a generall Peace, is especially when all humane helps faile, to call in the Divine Assistance, which no man did ever try in vaine. By these good means that may be brought to passe (what cannot be hoped for from Civill Warr, however the successe prove) that by a voluntary Inclination of

Minds.

Mindes, the wound shall be so fully closed up, as that Love and Charity may in time perfectly be recovered.

The good opinion which you have conceived of us may suffer us to offer these Considerations unto you: It might be immodesty in us to prescribe, or to advise you any further: But no Law of Modesty can ever forbid us to wish, and to Vow, and to beseech God for you, yea to appeale unto God, and to adjure you all in his Name.

O then above all, take a *speedy and speiall care for a sure and sound Peace*, what ever it be d'tis to be preferred before any *What would* Civill Broyles. Beware least *the Fortune of Warr* Smiling upon this Peace, you, draw you on, and tempt you to commit your great Affaires maker *have* to the Ambiguous Chance of Victory, then which nothing *said if he had* can happen more deadly, yea pernicious unto the Common- *seen or heard* wealth. *Rowle away that huge Scandall that lyes so heavie upon* of so many *the whole Christian World, yea wash and wipe off that foule stain* Royall re- *of black oppression, charged especially upon the purest Profession* iterated of- *of the Gospel, as if still it did in a kind of Antipathy, or secret fers of peace* Hatred, oppose and oppugne all Kingly Power, and Supreme *wherewith the* Authority. *Mittigate and assuage the exulcerated, and too too Sovereigne* much provoked mind of your King, and doe not *compell Him* hath and still *TO PINACLES AND PRECIPICES.* *doth woe his*

Rather beare with some Blemishes and Corruptions, from Stiffe-neck- which no Empire could yet wholly be free, no not in its most ed Subjects. flourishing Estate. Account not those *Remedies the best, that Certainely,* are *abruptly applied and accumulated,* but those rather, that be- the more *ing taken in by degrees,* may in time, by little and little, goe peaceable down more easily, and digest the better, and so at last obtaine *side hath al-* a Confirmation, And last of all, by the Bowels and mercy of *waies a-* Christ, suffer your selves to be intreated, that we may no lon- *mongst good* ger see that Wealth, Power, and Strength which God hath gra- *men had the* ciously bestowed upon you, imployed, yea, utterly wasted in *Reputation* the *fatall Ruine* of your oyme selves, but rather let it be of the better *side.*

This was very good Counsell from a Stranger, had the Subjects had the grace to follow it in time, then had there been an end of the old Warr, and a hap- py Prevention of a new Warr, *which except stopp by timely submission can por-* tend nothing but the utter Nationall Ruine of Church and State, which God in *mercy avert.*

stretched out to the Reliefe, and support of so many of your
of Ireland. own most afflicted Brethren, even panting after your owne
 Peace.

May the God of Peace himselfe heare, accept, and grant these
 our sincere Devotions; May God defeat all the Plots, and disap-
 point all the Machinations of the Devill, and of Antichrist.
 May the same God restore your Kingdom, and your Churches,
 to that High State and pitch of Holinesse and of Glory, in which,
 on the Theater of the Universall Church, they have hitherto ex-

g This full celled and outshined all the Churches upon Earth.

Testimony of As for us, take in good part this our plain Sence delivered
 the Excel- freely unto you in a Brotherly Confidence, and Pardon and
 lent State of Impute our Delay of Answer unto these weighty Reasons.
 the Church The Report was here very Strong, That you were now very
 of England faire for a Treaty of Peace: Therefore we thought it fit to ex-
 (still as it peccat what a Day might bring forth, that so all our Words and
 heretofore all our Affections too, might overflow with meere Gratulati-
 flood under ons and full Expressions of our Joyes. But sorry we are, that
 Episcopacy) we have yet again been deceived with vain hopes: And now
 out-speakes that we may speedily recover and enjoy that Happinesse we
 all the for- both wish and pray, with as much Devotion as becoms your
 mer, and to Dearest Brethren, (who glory not a little in your good esteeme
 this good E- of us,) That God will powre down upon you his richest Be-
 jactulation nedictions, together with a large Measure of his Wisedome,
 from Gene- and Spirituall Strength. Farewell, and prosper in the Lord,
 vah, no right

Protestant-Malignant but will heartily say, Amen.

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